

An Introduction
to
JAIMINI ASTROLOGY

G.V. Prabhakara Murthy

FOREWORD

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Astrology is such an excellent subject which indicates many things through Planets, Signs and Bhavas. Among major five parts, 'Hora' plays a special role on human minds. In Hora Sastra, various methods are there to observe the future of the person. One among them is Jaimini. Jaimini approach is special than others.

Jaimini sutras are very complicated and difficult to understand. Writer of this valuable book Sri G.V. Prabhakara Murthy introduces the Jaimini principles to the students who want to study this subject. Understanding and explaining Samskrita Slokas in Jaimini is somewhat problematic. For that purpose, Sri G.V. Prabhakara Murthy given the gist of slokas which any one can understand easily.

He has kept the order of the topics in such a way that a student can gradually build up the knowledge without any difficulty. He has dealt with the differences between Parashari system and Jaimini system, the importance of Jaimini system in the beginning of the book itself.

The KATAPAYA identifications are given at the end of the book. If these are given in the beginning of the book, the student may get confused with it because there are no Samskrita slokas in the book and the student may not use this with proper understanding.

Other topics like Karakamsha, Arudha, Upapada, Aspects, Argalas, different Lagnas and Chara dasa are dealt with very clearly. The best thing Sri G.V. Prabhakara Murthy has done is, he has taken the example horoscope of Mrs. Indira Gandhi for all workings.

I cordially appreciate the effort of Sri G.V. Prabhakara Murthy who is teaching Astrology at Bharateeya Vidya Bhavan, Bangalore. He not only studied astrology, but has worked in different parts of it. Particularly he has studied but also worked and right now teaching Jaimini Principles.

I expect many more works from Sri G.V. Prabhakara Murthy.

Sarva Sampathprada SRIMATA bless Sri G.V. Prabhakara Murthy and his Family with good health, wealth and prosperous useful life.

Shubham Bhuyath....

Dr. Sagi Kamalakara Sharma

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EPILOGUE

PROLOGUE

While studying a subject like astrology, it is not only essential to know the language, grammar and the subject, but also the spirit of the author with which it has been written. It is more so, with the subject like Jaimini Upadesha Sutrani.

There are 10 chapters in Brihath Parasara Hora Sara (BPHS) related to Jaimini methodology. Why should Jaimini pick up these 10 chapters only which are not in a serial order. Jaimini had achieved two purposes through it. The first - all the anomalies in BPHS have been avoided. The second - no riders are attached to any sutra. These sutras can be directly applied.

When we go through Raja Yogadhyaya of BPHS carefully, it dawns that Jaimini sutras are supplementary to BPHS. The study of BPHS is not complete without the study of Jaimini sutras. In Rajayogadhyaya, Sage Parasara mentions that any of the combinations from Lagna, Lagnadhipathi, Atmakaraka, Karakamsa Lagna etc., are sufficient to provide Rajayoga.

The beauty of Jaimini sutras lies in the fact that it has nowhere contradicted or denied any of the principles laid by Maharshi Parasara. Jaimini cannot be learnt without learning the principles of Parasara. Jaimini system is supplementary to Parasara system.

A number of commentaries are available now. Many people have translated the sutras both into English as well as regional languages. Hence, there is a considerable difference in understanding the sutras. Elaborate explanation is given wherever different schools of thought are prevailing on the principles in the annexure. Some of the subjects like Argalas & Yogas are introduced. These concepts will be dealt in depth in the advanced studies. .

With a lot of advantages, why then Jaimini system has not gained popularity? To determine chara karakas, exact position (longitudes) of the planets is essential. Earlier only the persons familiar with graha-sputa were able to do it. Others, who depend on almanacs (panchanga) were biased towards Parasari system because by knowing planetary positions

through nakshtra padas, they could erect Janma-Kundali and Navamsa-Kundalis easily. With the advent of computers and astrological software it is now easy to find the exact longitudes of planets. Other reason being that the earlier commentaries like Kalpalata, Jataka Sara Sangraha etc. were not available freely. Now, most of them are available. Hence, Jaimini system is popular now a days.

This book is primarily meant for beginners. The topics are arranged in such a way to make the student to follow the subject easily. It also helps the faculty to teach the subject in a comprehensive mode.

My interest in Jaimini was kindled, when Sri Dr. S. Krishna Kumar, president Bharathiya Jyothisha Samsthan(R), presented me Jataka Rajeeyam, a rare book on Jaimini system in Telugu, printed in 1933. Then I started collecting all the literature available on the subject. Sri Madhura Krishnamurthy Sastry was kind enough to provide me the manuscripts like Kalpalatha (by Somanatha); Neelakanta Vyakhya and others on Jaimini sutras. He was also kind enough to enlighten me on the subject and clarify my doubts whenever I approached him. I am very grateful to both of them.

When I approached Dr. Sagi Kamalakara Sharma, M.A. (Telugu, Sanskrit, Astrology, English & Philosophy), Head of the Department, Osmania University, Hyderabad went through my book and readily accepted to write foreword. My sincere thanks to him for his kind gesture.

I am thankful to Sri C.B.R.K. Sharma, Hyderabad, Sri S.N.Tekur for their valuable suggestions and my colleagues at Bharathiya Vidya Bhavan for their support.

I am also thankful Sri M. C. Rangarajan, Sri K.N. Balasubramanyam, Sri N.S. Jayaram and other students who have helped me in bringing out this book.

I thank Sri M.S. Hebbar for his beautiful design of the cover page and Sri S. Sanath Kumar, Ravee Screens who has taken keen interest in bringing out this book, in time.

Chapter 1

Introduction

ORIGIN:

Parasara HORA SARA is the first authentic book on astrology written by the great Maharishi Parasara. Transits is the only topic which does not find a place in this excellent book on Astrology. Jaimini system of astrology may be termed as a branch of Parasara system of astrology.

Maharishi Veda Vyasa was the son as well as the disciple of Maharishi Parasara. Veda Vyasa segregated Vedas and put them into proper order. He had also extensively analysed Ashtadasa Puranas in his various works.

Maharishi Veda Vyasa had four disciples. They were i) Vyshampayana ii) Paila iii) Jaimini and iv) Sumantha. Each one of them propagated one out of four Vedas. Maharshi Jaimini propagated Samaveda and also authored Jaimini Sutras, Jaimini Bharatha and Purva-Mimamsa. There are many references of Jaimini topics in Bruhat Parasara 'HORA SARA'.

Jaimini has used sutras instead of slokas while writing the book popularly known as 'JAIMINI UPADESHA SUTRAS'. Sutras are one of the wonders of Sanskrit language. It is shortest in form with largest meaning. Sutras are typical and direct to the point. A deep knowledge of Sanskrit is very essential to understand the true meaning of Sutras in proper perspective. Sometimes it could be possible to interpret altogether in a different meaning.

Jaimini system has its own distinctive features and appears to be very accurate in timing of the events. It avoids elaborate mathematical calculations like shadbala or vimshopakabala. It uses minimum number of divisional charts and yogas.

Jaimini has given us this wonderful branch of astrology developing certain aspects of Parasara system. The beauty of the system is it does not contradict any of the principles of Parasara system. In fact, it has depended on Parasara for calculating various lagnas and Rasi & Graha swaroopaadhyas.

The teachings of Sage Parasara were carried forward by Sage Jaimini who took up certain topics from Parasara hora sara. The topics discussed by Maharishi Parasara in his Hora-Sara are listed below.

1. Chapter - 06 Vishesha Lagnadhyaya
2. Chapter - 09 Rasi-Drishti Kathanadhyaya
3. Chapter - 31 Padadhyaya
4. Chapter - 32 Upa-padadhyaya
5. Chapter - 33 Argaladhyaya
6. Chapter - 34 Karakadhyaya
7. Chapter - 35 Karakamsa-Padadhyaya
8. Chapter - 41 Raja Yogadhyaya
9. Chapter - 48 Dasadhyaya
10. Chapter - 52 Dasa-Phaladhyaya

Jaimini has deliberated the above topics in detail in his great work "Upadesha Sutraani".

Another speciality of Jaimini system is that Maharshi Jaimini has not repeated what had been told earlier by sage Parasara, like Rasi-sheeladhyaya and Graha-sheeladhyaya and also advised, to use them freely, wherever necessary (Horadayah siddhah 1-1-35).

Because of this lineage, Maharshi Jaimini does not find the place in the list of 18 great teachers (Ashtadasa pravartakas).

Comparison between Parasari and Jaimini:

Even though the roots of the Jaimini Sutras lie in Parasari System, there are some marked differences in the approach by the Sage Jaimini. Some of them are-

<i>Parasara System</i>	<i>Jaimini System</i>
This is in the form of Slokas	This system has only Sutras.
This system covers all aspects.	This system has limited coverage. Muhurtha and Mundane matters are not covered. However, Horary has been covered (Arudha Ratna Siddhanjanam by Sri Siddanatha)
Lagna is the focal point for analysis of Horoscope.	Lagna, Arudha, upapada lagna, Karakamsas are the main considerations for analysis of the Horoscope.
Lagna, Karakas, Dasa / bhukti are considered for delineation	Arudha Padas and chara karakas are considered
Karakas are elaborate [Naisargika, Sthira & Chara] Dasas are Nakshatra based Period of Dasa is fixed for each planet. The balance of dasa depends on the longitude of Moon	Chara karakas are very important Dasa periods are Rasi based Rasi Dasa period varies for each horoscope - from 1 year to 12 years depending on the location of the planet (Lord of dasa rasi).
Planetary strength is determined by Avastha of Planets and shadbala, vimsopaka bala etc. Bhava bala decided on shadbala, ashtaka varga etc.	Direct assessment based on rasi Strength. Shadbala is not considered Basically there are four sources of strength.
Number of Dasas - based on Udu dasa system. [32 Dasas]	Rasi based Dasa systems are followed. 70 dasa systems are available according to some scholars
Many Karakatwas of planets are considered	Focus is on Chara karaka only
Aspects between planets	Aspect between Rasis
Many Yogas [few thousands]	Very few yogas.

Parasara System	Jaimini System
Shodasa Vargas are used	Basically three Varga charts are used - D1, D9, D3
Rasi and Bhava are differentiated	No difference between Rasi and Bhava
Distinct identity between Lagna & 7 th house and are used independently	Stronger of Lagna & 7th house is used for delineation in some cases
Yogakarakatwa assigned to lords of trines & quadrants	Yogakarakatwa assigned to planets which associate with various lagnas-kevala, yogada etc. And combination of chara karakas like Ak&Pk
There is no dual lordship for any of the signs.	Dual lordship for Scorpio and Aquarius is considered in few dasa systems.
Trines are auspicious always.	Trines need not be auspicious always.
Kemadruma yoga is both benefic and malefic. There are cancellation combinations for this yoga.	Kemadruma Yoga is always malific. There is no cancellation of yoga. The combinations for kemadruma yoga are different.

Advantages of Jaimini:

There are many advantages in Jaimini system.

1. Error in birth time does not make much difference.
2. Planets in rasi-sandhi are not considered weak. In fact they become more powerful if their placement in a rasi has higher longitude.
3. Ayanamsa does not make much difference. Only Planets in rasi sandhis may shift rasis when different ayanamshas are used.
4. Dasas are rasi based. Dasa system is not based on Nakshatras.

5. Dasa duration at birth does not get affected whatever be the time of birth or janma nakshatra.
6. Dispositors do not make any difference.
7. Yogakarakas are well defined.
8. Linkage between Bhavas (influence of Bhavas among themselves) is easily found out through Arudhas.
9. No mathematical calculations like shadbala. Assessment of the strength of planets is made very simple.

Chapter 2

Karakas

There are two types of karakas in Jaimini. One is Chara (anitya) karakas and another one is nitya karakas.

Chara karakas : The uniqueness of Jaimini is the introduction of Chara karakas. There are 7 Chara karakas and they are determined based on the planets' longitudes in a rasi. Hence, they are not fixed like in Parasara system and vary from horoscope to horoscope. This is reason for calling them as chara karakas, as they vary from horoscope to horoscope. Any planet can acquire any karakatwa, depending on its position in a rasi at the time of birth. In this system, Karakatwas are not given to Ketu, but Rahu can become karaka under certain conditions. The Karakatwas play a significant role in the delineation of horoscope in this system.

The seven chara karakas are -

1. Atma karaka
2. Amatya Karaka
3. Bhratru karaka
4. Matru Karaka
5. Putra Karaka
6. Gnati Karaka and
7. Dara Karaka

ATMA Karaka : The planet having highest longitude in a RASI is Atmakarka and normally denoted as **Ak**.

AMATYA Karaka : The planet with the second highest longitude in a RASI will be Amatyakaraka for that horoscope and normally denoted as **Amk**.

BHRATRU Karaka : The planet with third highest longitude in a RASI will be Bhratrakaraka for that native and normally denoted as **Bk**.

MATRU Karaka : The planet with fourth highest longitude in a RASI will be Matrukaraka for that horoscope and normally denoted as **Mk**.

PUTRA Karaka : The planet with fifth highest longitude in a RASI will be Putrakaraka for that horoscope and normally denoted as **Pk**.

GNATI Karaka : The planet with sixth highest longitude in a RASI will be Gnathikaraka for that native and normally denoted as **Gk**.

DARA Karaka : The planet having least longitude in a RASI will be Darakaraka for that horoscope and normally denoted as **Dk**.

In all the above assessments, the Rahu and Ketu are not taken into account. However, in some cases, where two planets become eligible for the same karakatwa due to their positioning at the same longitude, one karakatwa would become vacant and Rahu shall be considered for filling that Karakatwa.

When three or more planets have identical longitude, then all the three become eligible for the same karakatwa. In such case, the Rahu is to be considered for the next karakatwa and the Naisargika karakas are considered for the other karakatwas. For example - if Sun is the Bhratrukaraka and Moon & Mars have identical longitude in a rasi, then all the three hold the same karakatwa; Rahu becomes Matrukaraka; Putrakaraka being vacant, will be filled up by Jupiter, the natural significator of Children.

The longitude of Rahu shall be considered from the end of the sign, as he traverses from the end towards the beginning of a sign. That is subtracting the longitude of Rahu from 30 degrees to get its true longitude in that sign.

When considering Rahu for filling up a vacancy created by two or more planets having identical longitude, consider the planet(s) having highest degree for first karakatwa. (But not for Atmakaraka in 7 karaka scheme).

For other planets consider the longitude as it is whether the planet is direct or retrograde. In the chart of Smt. Indira Gandhi, Jupiter is at 14° 16' in Taurus and retrograde. However, only 14° 16' is considered while determining the Karakatwa and retrograde is not considered at all.

Nitya karakas: In BPHS sthira karakas are defined. They are common for all the horoscopes. Though it is not uncommon in using them in Jaimini system, Jaimini has attached additional significations to the following planets.

Mars: Sisters, Younger brother, Brothers - in - law and Mother.

Mercury: Maternal uncle, Mother's sisters/ Step-mother, Wife of Father's brothers and relatives from mother's side.

Jupiter: Husband, Paternal Grand-parents, Children, Cousins and bosses or higher authorities.

Venus: Brothers, Parents, Son-in-law, Father-in-law, Mother-in-law and maternal grand-parents.

When two or more planets represent the same relationship, the planet which is having highest longitude shall be considered for that karakatwa. When the planets are having identical longitudes, then consider natural strength (Naisargika Bala) of the planets. Saturn, Mars, Mercury, Jupiter, Venus, Moon and Sun are stronger in ascending order.

The natural beneficence and natural malevolence of the planets only are considered in Jaimini system

Naisargika and additional karakatwas for Planets: Where ever it is not defined, then consider the sthira karakatwas defined by Parasara system.

Smt. Indira Gandhi's chart has been taken as standard example, since most of the people know her life and incidents that occurred in her life.

		Ju R (14:16)	Ke (10:34)
	Indira Gandhi DOB: 19-11-1917 TOB: 23:03 POB: 81 E 52; 25 N 28		As (25:38) Sa (21:47)
Mo (5:31)			Ma (16:23)
Ve (21:00) Ra (10:34)	Su (4:07) Me (13:14)		

Karaka	Planet	Longitude
Atma karaka	Saturn	21:47
Amatya Karaka	Venus	21:00
Bhratru karaka	Mars	16:23
Matru karaka	Jupiter(R)	14:16
Putra karaka	Mercury	13:14
Gnathi karaka	Moon	05:31
Dara karaka	Sun	04:07

Characteristics of Atma-Karaka (of various planets): The characteristics of the Atmakaraka, when different planets become atmakaraka as given below.

Sun: When the Sun is Atmakaraka, the native is courageous and has endurance to face ups and downs in life. Unafflicted sun is considered as benefic.

Moon: When Moon is Atmakaraka, the native is brilliant and adopt to any situation.

Moon is always considered benefic.

Mars: When Mars is Atmakaraka, the native is bold and dashing type and indulges in adventures and challenging tasks in life. Mars is considered malefic.

Mercury: When Mercury is Atmakaraka the native is intelligent. They are fond of materialistic gains. Mercury is considered benefic.

Jupiter: When Jupiter is Atmakaraka, the native is self confident and has high ambitions in life. Jupiter is considered benefic.

Venus: When Venus is Atmakaraka, the native is gentle. They are fond of worldly comforts and luxuries. Venus is considered benefic.

Saturn: When Saturn is Atmakaraka, the native is principled in life and hard working. Saturn is considered malefic. Generally, it is observed that the native prospers in the later part of life.

Note: Maharshi Jaimini classified the planets into natural benefics and malefics. There is no classification like functional benefics and malefics as in Parasara system.

Results from Atmakaraka: This is the most important planet in a horoscope and entire horoscope revolves around it. The Atmakaraka, the rasi in which it is posited in Navamsa chart (known as Karakamsa) and that rasi of Navamsa Kundali in Janma-kundali (known as Karakamsa Rasi) are extremely important in the assessment of the horoscope. The strength of Atmakaraka determines the strength of the horoscope. The position of AK determines the benefic or malefic results. He is considered strong when posited in exaltation, Moola -Trikona,

own house and friendly houses. He is considered weak when posited in debilitation, combust and in inimical signs. The inimical signs of the planets are listed below.

Sun: Taurus, Gemini, Libra, Capricorn and Aquarius.

Moon: Libra, Scorpio and Aquarius.

Mars: Gemini, Virgo, Libra, Aquarius and Pisces.

Mercury: Cancer, Scorpio, Aquarius and Pisces.

Jupiter: Taurus, Gemini, Virgo and Libra.

Venus: Cancer, Leo, Scorpio and Sagittarius.

Saturn: Aries, Cancer, Leo, Scorpio and Sagittarius.

The benefic houses for Rahu and Ketu are given below. When they are posited in these houses they deliver good results.

Rahu: Aquarius, Pisces, Aries and Taurus

Ketu: Scorpio, Sagittarius, Capricorn and Aquarius.

Chapter 3

Arudha

One of the beautiful concepts of Jaimini is Arudha. This gives instant linkage between Bhavas. Arudha is also known as Pada.

Plotting of Arudhas: Arudhas are calculated for all the 12 Bhavas. Count the number of rasis its Lord is away from a Bhava. The number of rasis counted from the position of the Lord will be the Arudha of that Bhava.

Arudhas for all the 12 bhavas are termed as follows:

	Lagna Arudha or Arudha Lagna	-Arudha of 1 st house	[AL]
i.	Dhana or Kosha Arudha	-Arudha of 2 nd house	[A2]
ii.	Vikrama or Bhratru Arudha	-Arudha of 3 rd house	[A3]
v.	Vahana or Sukha Arudha	-Arudha of 4 th house.	[A4]
v.	Mantra or Putra Arudha	-Arudha of 5 th house	[A5]
vi.	Roga or Shatru Arudha	-Arudha of 6 th house	[A6]
vii.	Kama or Kalatra or Dara Arudha	-Arudha of 7 th house	[A7]
viii.	Mrityu Arudha	- Arudha of 8 th house	[A8]
ix.	Pitru or Bhagya Arudha	-Arudha of 9 th house	[A9]
x.	Karma or Nrupa Arudha	- Arudha of 10 th house	[A10]
xi.	Labha Arudha	-Arudha of 11 th house	[A11]
xii.	Vyaya Arudha or Upa-pada	- Arudha of 12 th house	[UL]
	[Popularly known as Upa-pada Lagna]		

Special rules for Kendras:

There are some exceptions in determination of Arudhas of a house when its lord is posited in 1, 4, 7 & 10th houses (Kendras). The rules are as below:

- When a Bhava Lord is located in 1st or 7th house from the rasi for which pada is to be determined - Arudha falls in 10th house [for that particular Bhava] from that rasi. For example, for a Aries ascendant, if Mars is posited in

- Aries or Libra, the Arudha of 1st house will be Capricorn [10th house counted from 1st house].
- When a Bhava Lord is located in 4th or 10th house from the rasi for which pada is to be determined - Arudha falls in 4th house [for that particular Bhava] from that rasi. For example, for a Aries ascendant, if Mars is posited in Cancer or Capricorn, the Arudha of 1st house will be Cancer [4th house counted from 1st house].

Note: This is the most popular method in practice while preparing the Arudha chakra.

The Arudhas for 12 Bhavas of the example chart are as follows:

	AL UL	Ju R	Ke
A4 A5	Indira Gandhi Arudha Chakra		As Sa A9, All
MO A3			Ma
Ve Ra A8 A10	Su Me A2	A6 A7	

Chakras: Here chakra means **not** Varga kundalis. It is the order of reckoning rasis. Five types of chakras are used on different conditions and occasions.

- Udaya Chakra:** All the Bhavas or Rasis are reckoned in regular order (Zodiac direction - Mesha, Vrishabha and so on). It is extensively used while delineating from Lagna both in Parasari and Jaimini systems.

- ii. **Prakriti Chakra:** If Arudha lagna or the sign, which is under consideration, is an ODD sign, reckon the Bhavas or Rasis in regular order (zodiac direction - Mesha, Vrishabha and so on). If Arudha lagna is an EVEN sign, reckon the Bhavas or Rasis in reverse order (Anti-zodiac direction - Mesha, Meena and so on). It is extensively used in Rasi-dasas.
- iii. **Vikriti Chakra:** It is exactly opposite to Prakriti Chakra. That is, If Arudha lagna or the sign, which is under consideration is an ODD sign, reckon the Bhavas or Rasis in reverse order (anti-zodiac direction - Mesha, Meena and so on). If Arudha lagna is an EVEN sign, reckon the Bhavas or Rasis in regular order (Zodiac direction - Mesha, Vrishabha and so on). It is extensively used in dasas like chara dasa in a female horoscope.
- iv. **Graha Chakra:** This is peculiar to Jaimini system. Here, planets become Bhava lords commencing from the rasi-lord, in regular order basing on their placement in the horoscope. The lord of rasi, whose dasa is under consideration, becomes Thanu Bhavadhipathi. Next planet is Dhana Bhavadhipathi and so on. The exception is Vyaya bhavadhi pathi, who is the lord of 6th bhava. It is extensively used in rasi dasas.
- v. **Padakrama Chakra:** Mesha, Vrishabha, Mithuna, Tula, Vriscika and Dhanus are vishama-pada (Oja) rasis. Kataka, Simha, Kanya, Makara, Kumbha and Meena are sama-pada (Yugma) rasis. Though it is not separately mentioned in any of the books, it is exclusively used to determine the order of Chara dasa (Parasara method).

Note: Only 4 chakras are explained in Jataka Sara Sangraha. But, Pada(arma) Chakra is required for determining the dasa order of the chara dasa, which is explained in detail at later stage in this book.

Chapter 4

Aspects & Argalas

Aspects:

In this system, the aspects are considered between rasis and not between planets.

The following is the rule -

- All movable (Chara) rasis aspect all fixed rasis except the adjacent one. (All movable rasis aspect 5th, 8th & 11th rasis from them, Zodiac direction)
- All fixed (Sthira) rasis aspect movable rasis except the previous one. (All fixed rasis aspect 3rd, 6th & 9th rasis from them, Zodiac direction)
- All common rasis (Dwi-Swabhava) aspect each other. (All common rasis aspect 4th, 7th & 10th rasis from them, Zodiac direction)

Pisces	Aries	Taurus	Gemini
Aquarius			Cancer
Capricorn			Leo
Sagittarius	Scorpio	Libra	Virgo

Aspecting rasis	Aspected rasis
Aries	Leo, Scorpio, Aquarius
Taurus	Cancer, Libra, Capricorn
Gemini	Virgo, Sagittarius, Pisces
Cancer	Scorpio, Aquarius, Taurus
Leo	Libra, Capricorn, Aries
Virgo	Sagittarius, Pisces, Gemini
Libra	Aquarius, Taurus, Leo
Scorpio	Capricorn, Aries, Cancer
Sagittarius	Pisces, Gemini, Virgo
Capricorn	Taurus, Leo, Scorpio
Aquarius	Aries, Cancer, Libra
Pisces	Gemini, Virgo, Sagittarius

Sammukha rasi:

Eighth from Chara rasi, 6th from a sthira rasi and 7th from Dwi-swabhava rasi are known as Sammukha Rasis, since they are in front of them.

Because of the above rasi aspects, the planets posited in a rasi have aspects similar to that of a Rasi.

Adarsha rasi:

Adarsha means mirror. Adarsha rasi is the opposite one. Depending upon the situation either it could be 7th Rasi or sammukha rasi. For example - Adarsa rasi for Aries is either Libra or Scorpio depending on the situation.

Let us find out the aspects of planets for our standard horoscope.

		Ju R (14:16)	Ke (10:34)
	Indira Gandhi		As (25:38) Sa (21:47)
MO (5:31)			Ma (16:23)
Ve (21:00) Ra (10:34)	Su (4:07) Me (13:14)		

- In the above chart - Ju-aspects Sa, Mo and vice versa; Ma-aspects Mo and vice versa; Su & Me-aspect Sa & Moon and vice versa; Ve, Ra-aspect Ke and vice versa

Argalas:

The effects of the planetary influence through rasi aspect as mentioned above get modified by what is known as 'Argala'. Argala means - that which obstructs the influence of a planet. But in Jaimini system, we may not take the meaning literally, because there are good and bad Argalas. Hence, we may define the Argala as modifying the influence of aspecting planet - either for good or bad.

Argalas caused by natural benefics are called Subha Argalas or benefic Argalas and Argalas caused by natural malefics are called Papa or Asubha Argalas or malefic Argalas. Basically there are 3 types of Argalas.

1. Primary Argalas:

- a. The Planets in 4th, 2nd or 11th houses from any planet (except Ketu) cause Argala.
- b. This Argala gets neutralised if there is a planet in 10th, 12th or 3rd house respectively. The neutralising planets are called 'Prathibandhakas'
- c. Natural benefics cause Shubha Argala and Natural malefics - papa argala.

2. Secondary Argalas:

- a. The Planets in the 5th or 9th house from any planet (except Ketu) cause Argala.
- b. This Argala gets neutralised if there is a planet in 9th or 5th house respectively. The neutralising planets are called 'Prathibandhakas'
- c. Natural benefics cause Shubha Argala and Natural malefics cause - papa argala or asubha argala.

3. Tertiary Argalas:

- When two or more malefics are posited in 3rd house from Aspecting planet - cause Argala. It creates a special Argala causing Raja Yoga.
- There is no cancellation to this Argala. That is even if planets are posited in the 11th house, this Argala does not get cancelled.

Special rule for Ketu: For Ketu, a planet in 9th house (counted normally) causes Argala and if there is any planet in 5th house will cause Prathibandhaka to the above Argala. Planets in 4th, 2nd, 11th and 5th houses will not cause Argala for Ketu.

If the counteracting planet / Planets are weak in strength, than the planet(s) causing Argala, then they will not be able to cancel the influence totally, but only reduce the effect.

Let us find out the Argalas and Prathibandhakas in the following chart

		Ju R (14:16)	Ke (10:34)
	Indira Gandhi DOB:19-11-1917 TOB:23:03 POB:81 E 52; 25 N 28		As (25:38) Sa (21:47)
MO (5:31)			Ma (16:23)
Ve (21:00) Ra (10:34)	Su (4:07) Me (13:14)		

Planet	Argala	Prathibandhaka
Sun	Ve, Ra (2)	Nil
Moon	Su, Me (11)	Nil
Ma	Su, Me (4) Ke (11)	Ju (10) Nil
Ju	Ma (4) Ke (2)	Mo (10) Nil
Me	Ve, Ra (2)	Nil
Ve	Mo (2)	Su, Me (12)
Sa	Ma (2) Ju (11) Su, Me (5)	Ke (12) Nil Nil
Ra	Moon (2)	Sun, Me (12)
Ke	Nil	Nil

Note: Earlier the Argalas were being calculated for all the bhavas / planets. The present concept is that the argalas are to be calculated only for yoga causing planets. This would help in ascertaining the strength of yoga. They are not be used in determining effects in all the cases.

Strength of Rasis:

In Jaimini System, assessing the strength of a Rasi or Planet is much simpler, unlike in Parasari system, where there are elaborate methods. Normally the strength is assessed for Rasis. Primarily, there are FOUR sources of strength in Jaimini.

First source of strength:

- The sign having a planet is stronger than the one having no planet.

- The sign having more number of planets is stronger than the one having less number of planets.
- If both the signs have equal number of planets, a planet having its exaltation, Moola-trikona or Swaskhetra in a rasi, will strengthen that sign.
- If both the signs are still having equal strength, the natural strength of the sign shall be considered (Dwiswabhava Rasi is stronger than Sthira Rasi and Chara Rasi is weaker than Sthira Rasi).
- Even then, if both signs have equal strength, consider the strength of sign lords

Second source of strength:

- The second source of strength of a sign is the aspect or conjunction of its Lord, Jupiter or Mercury.

Third source of strength:

- The Third source of strength is by the placement of its Lord in a sign.
- A planet that is in Kendra, Phanaphara and Apoklima from Atmakaraka becomes more and more powerless. A planet in Kendra is weak. A planet in Phanaphara is still weaker and a planet in Apoklima is the weakest one.

Fourth source of strength:

- The fourth source of strength is by the aspect or conjunction of its Lord, who is placed in an ODD sign with malefics.
- A Rasi lord also gets strength with the conjunction or association (PAC) of a planet being in the state of exaltation, Moola-Trikona, friendly house or in other favourable conditions.

Application: The first source of strength is used to ascertain the strength of a sign in Dasa-systems like Lagna & 7th house or Lagna - Panchama - Navama etc.

Second source is used in chara dasa, which is explained in this book to ascertain the stronger of dual lords for Scorpio and Aquarius.

Strength of Planets:

- Atmakaraka is the strongest among all the planets.
- A planet who has advanced more (longitude in degrees and minutes) in a sign is stronger than the one who moved less in a sign.
- A male planet in a female sign or a female planet in a male sign is strong, which is known as prathivesika bala.
- From Atmakaraka, a planet who is in Kendra is stronger (Poorna bala); in panapara the planet has medium strength (Madhya bala) and in Apoklima, it is weak (Alpa bala).
- The natural strength of the planets in descending order is as below.
- Sun - Moon - Venus - Jupiter - Mercury - Mars and Saturn.
- That is Sun is strongest and Saturn is weakest in natural strength (Naisargika bala).
- The source of strength of signs and planets are used in dasa systems and Graha Arudha.

Other source of strength :

*

- A planet gets its strength, when it is placed in an Odd Sign and if there are planets in 2nd and 12th from it. Even Signs do not have this strength.

Chapter 5

Lagnas

Many lagnas are being used in Jaimini system. Basically they can be grouped into two types.

1. Phala-nirnaya Lagnas - for delineation.
2. Dhana and Rajayoga Lagnas- for wealth and authority.

Phala-Nirnaya Lagnas: In Jaimini systems, six types of Lagnas are predominantly considered for delineation. They are-

- a. **Arudha lagna:** It is principal lagna for delineation.
- b. **Hora Lagna:** It is used for material prosperity.
- c. **Bhava Lagna:** It is used for delineation regarding parents.
- d. **Varnada Lagna:** It is used for nature of profession and physique of native.
- e. **Ghatika Lagna:** It is used for status in the life.
- f. **Pranapada Lagna:** It is used for rectification of birth time.

Dhana & Rajayoga Lagnas:

There are special lagnas like Indu lagna, Sree Lagna, Tri-pravana Lagna and many more, which will be dealt in advanced studies.

Phala-Nirnaya Lagnas:

In the sutras of Jamini, one more lagna known as 'karakamsa lagna' also finds place predominantly. The aspects/application of Arudha lagna and Karakamsa Lagna will be dealt with separately. The other lagnas are discussed as under.

In the Jaimini System, the day duration, birth time etc., is computed in terms of Ghatīs and Vighatīs. Since in the modern days, everyone is accustomed to the standard duration of 24 hours, this system (Hours and Minutes instead of Ghatīs) is adopted in computing various lagnas in the succeeding paragraphs.

a. Hora Lagna: Somanatha, one of the commentators on Jaimini mentions 5 types of Hora in his Kalpalatha. Each method has got its own application. Only two types are explained in this book. This method is known as **Savayava Hora Lagna**.

- Find out whether Janma Lagna is in odd or even rasi.
- Find out the day duration from Sun-rise to Sun-set for day birth and night duration from Sun-set to Sun-rise for night birth. Divide this duration by 12, which gives the duration of each hora. (There are 12 horas during the day and other 12 horas in the night making a total of 24 horas in a sayana day).
- Find the time elapsed from the Sunrise to the birth time for day birth and from the Sunset to the birth time for night birth.

Day Birth:

- Divide the elapsed time with the duration of day-Hora time span (for day birth). This will give duration of each day hora.
- There will be an integer and a fraction.
- Add 1 to the integer and call this 'n'.
- Count **n** from Janma lagna in normal direction (zodiac direction) for ODD rasi births and count **n** from Janma Lagna in reverse direction (anti- zodiac direction) for even rasi births.
- The rasi thus arrived is Hora Lagna.

- Multiply the remainder by 30. This gives the location of Hora Lagna in degrees.

Night Birth:

- Divide the elapsed time with the duration of night-Hora time span (for night birth). Divide the sum by 12. This will give duration of each night hora.
 - There will be an integer and a fraction.
 - Add 12+1 to the integer and call this 'n' (or simply adding 1 to the integer is sufficient since 12 will make completion of one cycle of the zodiac).
 - Count **n** from Janma lagna in normal direction (zodiac direction) for ODD rasi births and count **n** from Janma Lagna in reverse direction (anti-zodiac direction) for even rasi births.
- >
- The rasi thus arrived is Hora Lagna.
 - Multiply the remainder by 30. This gives the location of Hora Lagna in degrees.

Note: This is mainly used in Chara Dasa for longevity purpose. It is slightly different from parasara's hora lagna, where the counting is always from Sun's longitude both for ODD and EVEN rasis.

b. **Bhava Lagna:** Bhava lagna for a horoscope is determined as follows:

- Find out whether Janma Lagna is in odd or even rasi.
- Find the time elapsed from the Sunrise to the birth time [in hours] and Divide this by 2.
- Add 1 to the Quotient and call this 'n'
- Count **n** from Janma lagna in normal direction (zodiac direction) for ODD rasi births and count **n** from Janma Lagna in reverse direction (anti- zodiac direction) for even rasi births.

- The rasi thus arrived is Bhava Lagna.
- Multiply the remainder by 30. This gives the location of Bhava Lagna in degrees.

c. Varnada Lagna: In this system, all the 12 rasis have Varnada Lagnas. The procedure for determination of Varnada Lagna point for 1st house is elaborated as under:

- If Janma lagna is in odd rasi, count in zodiac direction from Aries to Janma Lagna.
- If Janma lagna is in even rasi, count in anti- zodiac direction from Pisces to Janma lagna. Call this '**A**'.
- Similarly, if Hora lagna is in odd or even rasi count from Aries or Pisces in zodiac direction or anti- zodiac direction up to Janma lagna respectively. Call this '**B**'.
- If both Janma lagna and hora lagna are either in odd or in even rasi, then add: $A + B$.
- If Janma lagna and hora lagna are in different rasis, i.e., one in odd and the other in even, then subtract: $A - B$. [Subtraction should be from larger figure always] Call this '**C**'.

Note: If A & B are equal, then consider the longitudes of both lagnas and do the subtraction.

- Expunge multiples of 12. [Divide by 12 and take the remainder]
- Count C either from Aries in zodiac direction or from Pisces in anti- zodiac direction depending on whether Janma Lagna is in odd or even rasi, varnada lagna is determined.

d. Ghatika Lagna: The method of determining Ghatika Lagna is as follows:

- Find the time elapsed from sun rise to the time of birth.
- The duration of each Ghatika Lagna is 24 minutes.
- Divide the time elapsed in minutes by 24.

- Expunge multiples of 12 of the quotient.
- Add 1 to the Quotient and call this 'n'
- Count **n** from Janma lagna in normal direction (zodiac direction) for ODD rasi births and count **n** from Janma Lagna in reverse direction (anti- zodiac direction) for even rasi births.
- The rasi thus arrived is Ghatika Lagna.

[Some scholars insist that Ghatika lagna should always be computed from Sun's longitude only, since the start of the day is reckoned from the Sun rise, There are other opinions regarding method of counting -from Sun rasi or Janma Lagna].

Nisheka Lagna:

This Lagna is more described by Parasara, Samara Singha and others and Jaimini does not use it often. Hence this is not dealt in detail here.

Now, let us find out various Lagnas for the example chart of Smt. Indira Gandhi.

		Ju R	Ke
	Indira Gandhi DOB:19-11-1917 TOB:23:03 POB:81 E 52; 25 N 28		As Sa
MO			Ma
Ve Ra	Su Me		

Sun rise time on 19th November 1917 was 06hrs 26 mins., sunset time 17hrs, 09mins. The sun rise time on the next day was 06 hrs 26 mins.

Bhava Lagna:

- Time elapsed - 16hrs 37 mins or 16.62 hrs.
- Dividing by 2 – 8.31 ; adding 1 to quotient, we get 9★
- Count from Sun rasi 9 rasis in anti- zodiac direction, since the birth is in even rasi; we get Pisces
- The time span of each bhava is 2 hours.
- Longitude of BL is $30 * 0.31 = 9.2^{\circ}$

Hora Lagna:

- Duration of night hora - [(difference between Sunset time on 19th and sun rise time on 20th Nov) / 12] = (13 hrs, 17 mins / 12) = 1 hr 6 mins. Or 1.1 hrs.
- Birth time is 23 hrs 03 mins.
- Time elapsed in night hora is (23.05-17.15)=5.9 hours
- Add 12+1 to integer, which becomes 18.
- Janma Lagna is Cancer – even rasi.
- The 18th hora from Sun rasi in anticlockwise direction will be Gemini rasi.
- The hora lagna will be Gemini Rasi.
- The Longitude will be $30 * .9 = 27^{\circ}$

Varnada Lagna:

- We will calculate Varnada Lagna for the 1st house.
- Janma Lagna is even. Cancer is 9th from Pisces(anticlockwise) (A)
- Hora lagna is Gemini, odd rasi & is 3rd from Aries. (B)
- Since Janma Lagna even & Hora Lagna is odd, (A-B) is 6(C)

- Counting 6 from Pisces, we get Libra.
- So Varnada Lagna for 1st house is Libra.

Ghatika Lagna:

- Time elapsed from TOB - 16 hrs 37 min or 997 mins.
- Dividing 997 by 24, we get 41.54
- Add 1 to quotient & expunging multiples of 12, we get 6
- 6th from Cancer is Sagittarius, which is Ghatika Lagna for this horoscope.
- The Longitude will be $30 \times .54 = 16^{\circ}12'$

Uses of Lagnas:

1. Arudha indicates the wealth and (general tendency) of the native. If it is Shubha Arudha, the native becomes rich otherwise if papa-Arudha penury.
2. Raja yogas are known and delineated from ghatika lagna. It is also used to ascertain the status in one's life.
3. Bhava lagna indicates about parents, their character etc.
4. Hora Lagna is used to determine the longevity and rajayogas of parents and also for the material prosperity.
5. Varnada lagna is used for the nature of profession and physique of native.

Chapter 6

DIVISIONAL CHARTS

Basically three divisional charts are extensively used in Jaimini system. They are Hora, Drekkana and Navamsa. Their construction is also different from Parasara method.

HORA(D-2):. The second type of Hora used is Parivrutadwaya Hora. This is different from Hora Lagna defined earlier. The Method of casting is as detailed below:

Each rasi is divided into two equal parts of 15° each. Thus zodiac contains 24 horas in total. The first hora starts from Aries and continues zodiacally.

Rasi in D1 Chart	1	2	3	4	5	6	7	8	9	10	11	12
I Hora (0-15°)	1	3	5	7	9	11	1	3	5	7	9	11
II Hora (15°-30°)	2	4	6	8	10	12	2	4	6	8	10	12

Let us cast the Hora chart for the standard chart:

			Ju Su
	Indira Gandhi Hora Chart		Me
Ma			Ke Ra
	As Sa	Mo	Ve

DREKKANA(D-3): Chiefly two methods are employed to erect drekkana chart.

Parivruttatraya Drekkana: Each rasi is divided into three equal parts of 10° each. Thus zodiac contains 36 drekkanas in total. The first drekkana starts from Aries and continues zodiacally.

Rasi in D1 Chart	1	2	3	4	5	6	7	8	9	10	11	12
I drekkana (0-10°)	1	4	7	10	1	4	7	10	1	4	7	10
II drekkana (10°-20°)	2	5	8	11	2	5	8	11	2	5	8	11
III drekkana (20°-30°)	3	6	9	12	3	6	9	12	3	6	9	12

Krama - Vyutkrama Drekkana:

The first drekkana starts from Aries continues zodiacally for ODD signs and the first drekkana starts from Pisces continues anti-zodiacally for EVEN signs. This is also called Somanatha method of Drekkana.

Rasi in D1 Chart	1	2	3	4	5	6	7	8	9	10	11	12
I Drekkana (0-10°)	1	12	4	9	7	6	10	3	1	12	4	9
II Drekkana (10°-20°)	2	11	5	8	8	5	11	2	2	11	5	8
III Drekkana (20°-30°)	3	10	6	7	9	4	12	1	3	10	6	7

- Earthy signs - Ta, Vi, Cap - The sequence starts from Virgo and is in counter-zodiacal direction
- Airy signs - Ge, Li, Aq - The sequence starts from Libra and is in zodiacal direction.
- Watery signs - Cn, sc, Pi - The sequence starts from Pisces and is in counter-zodiacal direction.

The above procedure is summarized in the following table

Navamsas	1	2	3	4	5	6	7	8	9
Ar, Le, Sag	1	2	3	4	5	6	7	8	9
Ta, Vi, Cap	6	5	4	3	2	1	12	11	10
Ge, Li, Aq	7	8	9	10	11	12	1	2	3
Cn, Sc, Pi	12	11	10	9	8	7	6	5	4

Note: The sequence is different from the method explained by Krishna Mishra in Jyothish Phala Ratnamala and is not detailed here.

The Navamsa chart for the standard horoscope is as below:

		Ju	
Su	Indira Gandhi (Navarasa Chart)		
Ke			As Mo
Ra	Me	Ve	Sa

Amsa Lagna:

The Lagna in Navamsa kundali is known as Amsa-Lagna. Jaimini, it appears, has not attached as much importance as Karakamsa lagna and Karakamsa rasi. If it is aspected or posited with benefics, it confirms comforts and status to the native. It is also used in Raja yogas.

Karakamsa Lagna:

The sign in which Atmakaraka is posited in navamsa is called Karakamsa Lagna. That is Karaka (Atma) in Amsa-Kundali is Karakamsa Lagna or simply known as Karakamsa. This is different from (Navamasa)Amsa Lagna. It is one of important reference points while delineating the horoscope. Profession, disease, spouse and other important parameters are delineated with reference to this. General readings from Karakamsa are as below.

Aries : If Ak is posited in Aries in Navamsa kundali, then the native may suffer from the nuisance of rats & cats or may involve with trading of animals.

Taurus: If Ak is posited in Taurus in Navamsa kundali, then the native may get benefit through quadruped animals.

Gemini: If Ak is posited in Gemini in Navamsa kundali, then the native may Suffer from skin diseases.

Cancer: If Ak is posited in Cancer in Navamsa kundali, then the native may face Danger from water.

Leo: If Ak is posited in Leo in Navamsa kundali, then the native may have fear and danger from wild animals.

Virgo: If Ak is posited in Virgo in Navamsa kundali, then the native may suffer from itches and allergies of skin.

Libra: If Ak is posited in Libra in Navamsa kundali, then the native may be involved in trading.

Scorpio: If Ak is posited in Scorpio in Navamsa kundali, then the native may have fear from reptiles. He may also be deprived of mother's milk.

Saggitarius: If Ak is posited in Saggitarius in Navamsa kundali, then the native may suffer from vehicle accidents or fall from higher places. The native may be fond of horse riding.

Capricorn: If Ak is posited in Capricorn in Navamsa kundali, then the native may Gain from marine products.

Aquarius: If Ak is posited in Aquarius in Navamsa kundali, then the native may be involved with the construction activities related to water bodies.

Pisces: If Ak is posited in Pisces in Navamsa kundali, then the native may be a philanthropist and attain salvation at the end.

General: If the angles and Trines from Karakamsa are occupied by benefics, then the native is knowledgeable and wealthy.

Karakamsa Rasi:

The sign in which Atmakaraka is posited in navamsa is referred as Karakamsa rasi in rasi-kundali (D - 1 chart). It also plays an important role like Karakamsa lagna.

When Karakamsa rasi is occupied by various planets, the following results are indicated by sage Parasara.

Sun: The native is engaged in Government jobs. If Sun is in exaltation, the native may be a government servant or even a high level minister. If in debilitation, he may be an ordinary servant.

Moon: The native will enjoy luxuries. The level of luxury depends on the strength of the Moon.

Mars: The native is engaged in matters related to weapons, fire.

Mercury: The native is engaged in Business, trade, sculpture or weaving. He is Well educated and intelligent.

Jupiter: The native is humble and pious. He is a philosopher and may be a priest.

Venus: The native will have a full life span of 100 years. Very lustful and engaged in political career.

Saturn: The native follows his family tradition.

Rahu: The native is engaged in archery, machines or dealing with poisonous chemicals. Or he may even become a thief.

Ketu: The native is engaged in the jobs involved with elephants or similar animals. Or he may even become a thief.

Note: The above results can be expected when the above planets occupy Navamsa lagna also.

All the 12 houses from Karakamsa rasi are also to be analysed.

In the standard chart, **Navamsa lagna is Leo.**

Karakamsa Lagna is Virgo, since Ak Saturn is in virgo in Navamsa.

Karakamsa rasi is Virgo in Janma kundali.

Chapter 7

YOGAS

There are many yogas in Jaimini system. Basically, they can be classified into 3 categories. 1. Dhana & Raja yogas (Wealth & authority); 2. Daridra yogas (Poverty) and 3. Miscellaneous yogas. These yogas chiefly arise with respect to Lagnas, Atmakaraka, Karakamsa and Dusthanas. Few books like Jataka Rajeeyam and Vanchanatheeyam deal mainly with Raja yogas. Few important combinations / principles are given below.

1. Association of chara karakas, other than Gnathi karaka forms yoga. Of these the powerful one being the association of Atmakaraka and putrakaraka. It becomes more powerful when the association takes place either in Janma lagna or in 5th house from Janma lagna or Karakamsa Lagna.
2. Association of Lagna lord and 5th lord is another powerful yoga.
3. When lagnas of divisional charts along with Janma lagna is aspected by a planet forms yoga.
4. Similarly special lagnas Hora lagna, Ghatika lagna etc., along with Janma lagna is aspected by a planet forms yoga.
5. Placement of malefic in 6th and 8th houses forms yoga.
6. When 6th and 8th lords become debilitated and aspect Janma lagna forms yoga.
7. If debilitated 6th & 8th lords posited in 3rd and 11th houses and aspects lagna, yoga is formed.
8. Benefic 6th & 8th lords aspecting lagna forms a Rajayoga
9. When benefics posited in Kendras from Atmakaraka creates yoga.

10. If Arudha lagna and Dara-arudha are mutually posited in kendras forms yoga.

11. Karakamsa plays an important role while forming yogas.

In this connection, a planet causing yoga under specific conditions is called Yogada. Yogada means giver of Yogas. A planet becomes yogada, if

- i. It conjoins or aspects simultaneously Lagna and Hora Lagna OR
- ii. It conjoins or aspects simultaneously Hora Lagna and Ghatika Lagna OR
- iii. Even if a planet owns the rasi in which the above lagnas are located, then also the planet becomes Yogada.

Yogada planet can bestow very high prosperity to the native during its dasa period.

Kemadruma Yoga:

The most malefic yoga mentioned in Jaimini is kemadruma yoga. When there are malefics in 2nd and 8th from Janma Lagna or Arudha Lagna or Karakamsa Lagna, this yoga is formed. The important factor is that the both houses shall have same number of planets. That is if there are two malefic planets in the second house then the eighth house also shall contain two planets.

It gives extreme poverty and the native lives by begging.

Chapter 8

DASA SYSTEM

The distinctive feature of dasa system in Jaimini is its classification. The dasa system is divided into two groups - one being the Phalitha dasa and the other one being Ayur dasa. This feature is not found in any other branch of astrology.

All the Dasas are Rasi based Dasas. There are 3 types in chara Dasa. This particular chara dasa is used for both as phalitha dasa and Ayur dasa. The methodology applied in calculating dasa system and readings are based on rules mentioned by Sage Parasara. Chara Dasa is widely used for determining the timing of events. The Chara Dasa period for each native depends on the placement of Rasi Lord in the horoscope and this method of computation of Dasa period is unique. Because the total dasa period varies from horoscope to horoscope, it is popularly called chara dasa. There are some variants in this dasa system. The method explained here has few deviations from other authors.

Chara Dasa (Parasara method):

In order to assess the Dasa period, certain terminologies have to be understood thoroughly. They are-

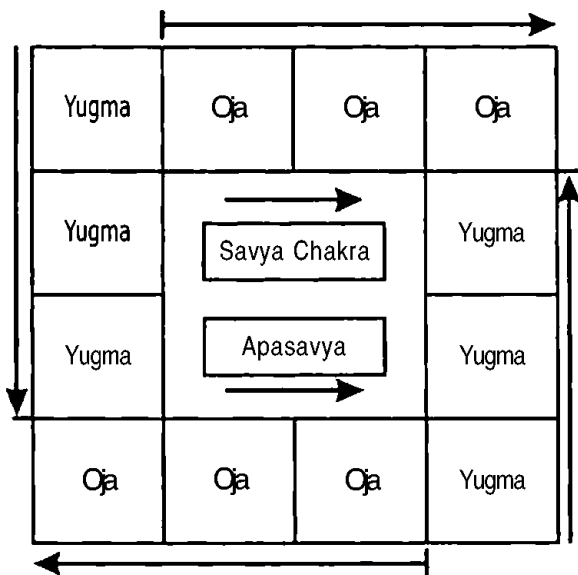
Oja Rasis are - Aries, Taurus, Gemini, Libra, Scorpio, Sagittarius. They are also called Vishamapada rasis or Savya rasis.

Yugma Rasis are - Cancer, Leo, Virgo, Capricorn, Aquarius and Pisces. They are also called Samapada rasis or Apa-savya rashis.

Savya Chakra - The direction of counting of houses is done zodiacally.

Apasavya Chakra - The direction of counting of houses is done in anti-zodiac direction.

The above concept is illustrated in the following chart -



NOTE: Padakrama (chakra) is followed here. The classification of Oja and Yugma rasis are limited to this particular type of Chara dasa only.

Method of Determination Chara Dasa -

The starting of Chara Dasa is always from the Ascendant. To find out the sequence of dasa order, the following rule is to be applied -

- From the Lagna, find out where the 9th house falls - in Oja or Yugma Rasi.
- If it falls in Oja rasi, the order of Dasa is in zodiac direction [Savya].
- If it falls in Yugma Rasi, the order of Dasa is Anti-zodiac direction [Apasavya].

For example, for Aries ascendant, 9th house is Sagittarius, which falls in Vishamapada rasi. So the order of chara dasa will be in zodiac direction from Aries - i.e. Aries -Taurus- Gemini etc.

For Cancer ascendant, the 9th house falls in Pisces, which is Samapada rasi. So the order of chara dasa will be in anti-zodiac direction from Cancer- i.e. Cancer-Gemini-Taurus etc.

Dasa order for all the 12 ascendants are tabulated below for easy reference.

Aries (zodiac direction): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

Taurus (anti zodiac direction):
Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra; Virgo, Leo, Cancer and Gemini.

Gemini (anti zodiac direction):
Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo and Cancer.

Cancer (anti-zodiac direction):
Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo and Leo.

Leo (zodiac direction): Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini and Cancer.

Virgo (zodiac direction): Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer and Leo.

Libra (zodiac direction): Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo and Virgo.

Scorpio (anti-zodiac direction):
Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn and Sagittarius.

Sagittarius (anti-zodiac direction):

Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius and Capricorn.

Capricorn (anti-zodiac direction):

Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces and Aquarius.

Aquarius (zodiac direction):

Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius and Capricorn.

Pisces (zodiac direction):

Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn and Aquarius.

After determining the order of dasa, the dasa period of the rasis are computed as per the following rules:

1. The number of years of dasa of a rasi is equal to the number of houses its Lord is away from it [excluding the rasi under reference]. For example, for an Aries ascendant, if Mars is located in Gemini, the dasa period of Aries is [3-1] 2 years.
2. To compute the dasa period of a Vishamapada rasi, position of its Lord is to be reckoned in zodiac direction; and of a Samapada rasi in anti- zodiac direction.
3. If the Lord of a rasi is exalted, the dasa period of that rasi is to be increased by one year.
4. If the Lord of a rasi is debilitated, the dasa period of that rasi is to be decreased by one year.
5. If the Lord of a rasi is posited in his own rasi, the dasa period is to be taken as 12 years.

Note:

- a. Maximum number of years in chara dasa is 12 years. Hence 1 year shall not be added to 12 years (Swakshetra), when Mercury is posited in Virgo.
- b. Minimum number of years in chara dasa is 1 year. Hence 1 year shall not be deducted from 1 year, when Jupiter is posited in Capricorn.

Special rules for Scorpio and Aquarius:

For Scorpio rasi the lordship is given to Mars and Ketu.

For Aquarius rasi, lordship is given to two planets - Saturn and Rahu.

For computing the dasa period of these two rasis, the stronger of the above lords is to be found.

- If Mars or Saturn becomes Ak consider them as stronger than Ketu and Rahu respectively.

Otherwise consider the following criteria -

- If both are in **their own** house, dasa **period** is to be reckoned as 12 years.
- If both of them are together in a rasi, then the normal rule is to be applied.
- If one lord is in its own house and the other in a different rasi, then ignore the former and consider the later.
- If they are not together in one rasi, then prefer the lord with strength

Strength:

- a. A planet aspected by the rasi lord, in which rasi **it** is posited **or** Jupiter **or** Mercury is **strong**.
- b. A planet associated with another planet is strong than the planet, which does not have association.

- c. If both have equal associations, then consider the strength of the rasi. Dwiswabhava rasi is stronger than Sthira rasi and Sthira rasi is stronger than Chara rasi.
- d. Even then if both of them have equal strength, then consider the planet which gives more number of years.

Now, let us compute the Chara Dasa period for the following horoscope -

		Ju R	Ke
	Indira Gandhi DOB: 19-11-1917 TOB: 23:03 POB: 81 E 52; 25 N 28		As Sa
MO			Ma
Ve Ra	Su Me		

Dasa order - The ascendant is Cancer; the 9th house is Pisces, which is an apasavya rasi. Hence, the dasa chakra will be in anti-zodiac direction. The dasa period is tabulated as below:

For Vishamapada (Oja) rasis, count from the sign to its lord in zodiac direction (ZD).

or Samapada (Yugma) rasis, count from the sign to its lord in anti-zodiac direction (AZD).

Rasi & (ZD) or (AZD) (AZD)	Lord	Position	Dasa period	Dasa starts	Dasa end
Cancer (AZD)	Mo	7 th rasi	6	Nov 1917	Nov 1923
Gemini (ZD)	Me	6 th rasi	5	Nov 1923	Nov 1928
Taurus (ZD)	Ve	8 th rasi	7	Nov 1928	Nov 1935
Aries (ZD)	Ma	5 th rasi	4	Nov 1935	Nov 1939
Pisces (AZD)	Ju	11 th rasi	10	Nov 1939	Nov 1949
Aquarius (AZD)	Sa/Ra#	8 th rasi	7	Nov 1949	Nov 1956
Capricorn (AZD)	Sa	7 th rasi	6	Nov 1956	Nov 1962
Sagittarius (ZD)	Ju	6 th rasi	5	Nov 1962	Nov 1967
Scorpio (ZD)	Ma/Ke\$	8 th rasi	7	Nov 1967	Nov 1974
Libra (ZD)	Ve	3 rd rasi	2	Nov 1974	Nov 1976
Virgo (AZD)	Me	11 th rasi	10	Nov 1976	Nov 1986
Leo (AZD)	Su	10 th rasi	9	Nov 1986	Nov 1996

Saturn considered - Being Ak

\$ Ke considered - Ma & Ke do not have associations; Ke is in dual rasi.

Note: The total number of years in Chara dasa does not indicate longevity. If life span is more, Chara dasa periods of each sign repeat till the completion of life span.

Sub- Periods (Antar dasa) in Chara Dasa:

The Sub-dasa of a rasi dasa is to be computed following similar procedures of determining the chara dasa. The sub-dasa cycle depends on the 9th house of the sign for which the dasa is to be computed - whether it is oja rasi or yugma rasi. If the 9th house is oja rasi, the antar dasa cycle will be zodiac direction; if it is yugma rasi, it will be in anti-zodiac direction. The first sub-dasa will be the second rasi from the sign for which the antar dasa are to be considered.

For example, if the sub-dasa period of Leo is to be computed, then the 9th from Leo is Aries, which is a savya rasi. So the sub-dasa cycle will be zodiac direction. For Sagittarius rasi, the 9th house is Leo, which is an apasavya rasi. So the sub-dasa cycle would be in anti-zodiac direction.

Sub-dasa Period:

Since the number of sub-dasas are 12, the duration of rasi dasa gets divided into 12 parts. So if the period of rasi-dasa is 8 years, the period of Antar-dasa will be 8 months.

Let us compute the Antar-dasa periods of Scorpio dasa for the example horoscope mentioned above:

- The 9th rasi from Scorpio is Cancer, which is in Apa-savya group. So the sub-dasa cycle will be anti-zodiac direction.
- The starting sub-dasa will be the second from scorpio - i.e.Libra(AZD).

The sub-dasa periods are as follows:

Main Dasa - Scorpio

Dasa period - 7 years

Sub-dasa period - 7 months

Sub-Dasa	Dasa period	Dasa start	Dasa end
Libra	7 months	Nov 1962	June 1963
Virgo		June 1963	Jan 1964
Leo		Jan 1964	Aug 1964
Cancer		Aug 1964	Mar 1965
Gemini		Mar 1965	Oct 1965
Taurus		Oct 1965	May 1966
Aries		May 1966	Dec 1966
Pisces		Dec 1966	July 1967
Aquarius		July 1967	Feb 1968
Capricorn		Feb 1968	Sept 1968
Sagittarius		Sept 1968	April 1969
Scorpio		April 1969	Nov 1969

Chapter 9

INTERPRETATION OF RASI (Chara) DASA

Though chara dasa explained in this book is normally described as ayurdasa by the ancient commentators, Sage Parasara treated it as phalitha dasa and described it as below. For the full details, the reader is advised to refer BPHS.

1. The results of a Rasi are interpreted on the basis of the strength of its Lord.
2. The results will be full, medium and poor based on the strength of its Lord being strong, medium and weak respectively.
3. The Dasa of a rasi having a benefic planet as its Lord or if a benefic planet is posited therein, the results of that Dasa will be auspicious.
4. During the Dasa of an auspicious rasi, when a malefic planet posited in it, the rasi will deliver favourable results first and then unfavourable results follow.
5. During the Dasa of an inauspicious rasi, when a benefic posited in it, the rasi will deliver unfavourable results first and then favourable results follow.
6. During the Dasa of an auspicious rasi, when benefic and malefic planets are posited in it, the rasi will deliver unfavourable results first and then favourable results follow.
7. During the Dasa of an inauspicious rasi, when a malefic posited in it, the rasi will deliver unfavourable results (mental and bodily sufferings) throughout its Dasa period.
8. There will be success and favour from the Government during the Dasa of a rasi, if benefics are posited in 2nd and 5th from that rasi.

9. There will be unfavourable results during the Dasa of a rasi, if malefics are posited in 2nd and 5th from that rasi.'
10. There will be success and victory during the Dasa of a rasi, if malefics are posited in 3rd and 6th from that rasi.
11. There will be troubles and failure during the Dasa of a rasi, if benefics are posited in 3rd and 6th from that rasi.
12. There will be success and gains during the Dasa of a rasi, either benefics or malefics are posited in 11th from that rasi.
13. There will be happiness and good health during the Dasa of a rasi, if benefics are posited in 5th and 8th from that rasi.
14. There will be troubles during the Dasa of a rasi, if malefics are posited in 5th, 9th and 8th from that rasi.
15. There will be inclination towards one's own religion during the Dasa of a rasi, if benefics are posited in 9th from that rasi.
16. There will be converse results during the Dasa of a rasi, if malefics are posited in 9th from that rasi.
17. There will be mixed results during the Dasa of a rasi, if both benefics and malefics are posited in 9th from that rasi.
18. There may be trouble to the health of spouse during the Dasa of a rasi, if malefics are posited in 7th from that rasi.
19. There may be displacement or loss of house during the Dasa of a rasi, if malefics are posited in 4th from that rasi.
20. There may be trouble to the son of the native during the Dasa of a rasi, if malefics are posited in 5th from that rasi.
21. There may be trouble to the father of the native during the Dasa of a rasi, if malefics are posited in 9th from that rasi.

22. There may be degradation or loss of status during the Dasa of a rasi, if malefics are posited in 10th from that rasi.
23. There may be all sorts of troubles and obstacles during the Dasa of a rasi, if malefics are posited in 11th from that rasi.
24. There may be all round success during the Dasa of a rasi, if benefics are posited in 11th from that rasi.
25. There may be all round success and gain of wealth during the Dasa of a rasi, if benefics are posited in Kendras from that rasi.
26. The Dasa of a rasi having a benefic planet posited in it and a benefic planet is posited in the previous rasi; the results of that Dasa will be auspicious.
27. The Dasa of a rasi having a malefic planet posited in it and a malefic planet is posited in the previous rasi; the results of that Dasa will be inauspicious.
28. There will be favourable results during the Dasa of a rasi, if benefics are posited in 5th, 8th and 12th from that rasi.
29. There will be unfavourable results during the Dasa of a rasi, if malefics are posited in 5th, 8th and 12th from that rasi.
30. There will be favourable results during the Dasa of a rasi, if an exalted or own planet is posited in it.
31. There will be unfavourable results during the Dasa of a rasi, if it is devoid of any planet.
32. There will be extra-ordinary properties during the Dasa of a rasi, if Venus is posited in 2nd from that rasi.
33. There will be acquisition of Lands, vehicles and properties during the Dasa of a rasi, if Moon has joined with that Venus (posited in 2nd from that rasi).

34. There will be conflicts over parental properties during the Dasa of a rasi, if Rahu is posited in 2nd from that rasi. But the native gets some kind of benefit during this period.

Note:

1. The benefics rasis are Taurus, Libra, Sagittarius, Pisces, Gemini and Virgo owned by benefics Venus, Jupiter and Mercury respectively.
2. Before arriving at the conclusion, consider the Natal chart along with transits of the planets over that Rasi.

Chapter 10

Analysis of Horoscope & TIMING of EVENTS

While delineating a horoscope, the important reference locations to be considered are -

- Lagna
- Arudha lagna
- Upapada Lagna
- Atmakaraka
- Karakamsa Lagna
- Karakamsa rasi and
- Divisional charts

Care should be taken while delineating with reference to lagna. Though there are other schools of thought, the order of counting of houses (Bhavas) shall be considered in zodiac order from ascendant. That is, for Cancer ascendant, First house is Cancer, Second house is Leo, Third house is Virgo and so on. In other words, irrespective of nature of Sign, whether it belongs to Odd sign or Even sign, the counting and delineation shall be done in normal zodiac order. However, Sign aspects and Yogas shall be considered as per Jaimini system.

While delineating from Arudha Lagna, the order of counting depends upon the type of sign - Odd or Even. If Cancer happens to be Arudha lagna, then First house is Cancer, Second house is Gemini, Third house is Taurus and so on.

A simple example will make it clear. Assume for Taurus ascendant, Venus is in Gemini along with Mercury. Automatically, Cancer becomes Arudha Lagna. While reading from Lagna, Lagna lord Venus is in second house along with second lord Mercury. While reading from Arudha Lagna Cancer, third lord Venus is in second house along with second lord Mercury.

From Upapada, Atmakaraka, Karakamsa Lagna, Karakamsa Rasi and divisional charts, the reading is in zodiac order normally.

Atmakaraka plays an important role while delineating. Consider the following additional reference points as ascendant while delineating.

1. Karakamsa Rasi in Janma Kundali (D-1 chart)
2. Karakamsa (Where Ak posited in Navamsa Kundali - D-9)
3. Sign in which Ak is posited in Drekkana Kundali (D-3).

Amatya karaka place an important role in marriage, child birth, elevation in employment and social status. Planetary positions, aspects and yogas shall be considered as per Jaimini principles only.

Marriage:

In timing of marriage, Upapada plays an important role. Upapada is also known as Gowna pada. Arudha lagna or Lagna pada is primary and Gowna pada is second in priority among all the padas.

Upapada, second house to Upapada and Kalatra-Arudha (A7) are important houses. Similarly, Venus, Moon and Ketu (who is not malefic in Chara dasa) are important planets. Transit of Jupiter is also an important factor. In Jaimini Jupiter represents husband.

The possibility of marriage taking place is high in the following conditions.

1. During dasa or antar-dasa of UL rasi dasa.
2. During dasa or antar-dasa of rasi dasa aspected by UL.
3. During dasa or antar-dasa of rasi having Venus, Moon or Ketu in it.
4. During dasa or antar-dasa of rasi occupied or aspected by Dk.
5. Transit of Jupiter on the second house from UL in Janma kundali (D-I).

The natural tatwa and friendship or enmity among Ak and Dk indicates the harmony between the wife and husband. If a strong planet is posted in AL or 7th from it, the couple lives happily. If AL and A7 are in quadrant or trine mutually, there will be good understanding between wife and husband. Otherwise, if they are in 6-8 position, the couple always quarrel and there will not be any harmony between them.

Upapada or it's second house are important in matters related to spouse. Benefic signs or benefic planets posited in these houses ensures marital happiness and compatibility between the couple.

Children:

Like in marriage, Upapada plays an important role in birth of children and their nature. Upapada, 7th house from it and it's navamsa rasi, Putra-Arudha and Putra karaka are important while delineating regarding children. Similarly, their lords are also to be considered. In Jaimini system 9th house is considered for children. Jupiter and 5th house are also to be considered.

Sun, Jupiter and Rahu bestow more children and Saturn, Moon and Mercury cause less children. Now a days one or two children are only the norm, unlike in earlier days. In some cases there is delay or denial of children. A number of combinations are available in Jaimini for these conditions. We may have to consider these factors also, which will be dealt in advance studies.

In Smt. Indira Gandhi's chart, the marriage and birth of children occurred during the dasa of Pisces. Readers can verify these facts with the principles mentioned earlier.

Marriage : 26.03.1942 In **Pisces** major dasa and **Gemini** antar dasa.

I child birth: 20.11.1944 In **Pisces** major dasa and **Libra** antardasa.

II child birth: 14.12.1946 In **Pisces** major dasa and **Venus** antardasa.

Chapter 11

LONGEVITY

In Earlier days, longevity was being considered first, before going into the other details of a horoscope. It serves two purposes - the first being to assess the yogas whether they are going to fructify and the second being to plan ones life, something akin to know the retirement date for future planning.

The accuracy of longevity is supposed to be very high in Jaimini system. Sage Jaimini has introduced a number of Ayur-Dasas exclusively to calculate longevity not only for the native, but also for his close relatives (or Kith & Kin).

However, in this chapter it is confined to calculate the span of life rather than going into accurate calculation of longevity.

Life Span:

The full life span of a human being is considered to be 100 years by most of the astrological books. This full span has been divided into 3 categories namely, Alpayu, Madhyayu and Deerghayu. Thus-

- a. The span of Alpayu is - upto 33 years
- b. The span of Madhyayu is - from 33 years to 66 years
- c. The span of Deerghayu is - from 66 years to 100 years

There are three methods to assess the life span.

Method I:

To assess the Longevity, comparison of the locations of the following should be examined -

a) Lagna Lord and Eighth Lord

b) Lagna and Moon rasi

c) Lagna and Hora Lagna

- a) The location of the Lagna Lord and the eighth Lord has a significant influence on the Longevity of the Native. Jaimini Sutras are very clear in spelling out the Criteria, which are detailed below.
- b) In the above, two factors are involved. (i). Lords and (ii). Rasis.

Alpayu:

- If both the factors are placed in sthira rasis or
- If either one is in chara rasi and the other one is in dwiswabhava rasi.

Madhyayu:

- If both the factors are placed in dwiswabhava rasis or
- If either one is in chara and the other one is in sthira rasi.

Deerghayu:

If both the factors are placed in chara rasis or

- If either one is in sthira rasi and the other one is in dwiswabhava rasi.

The assessment shall be made for all the three sets of factors. If two or three sets of factors conform to one type of the life span, then that shall be adopted. In case the 3 sets indicate three different type of ayurdayas, then the ayurdaya indicated by Lagna and Hora-lagna shall be adopted.

However, when three different ayurdayas are indicated by the three sets and Moon is either in lagna or 7th house, then the ayurdaya indicated by Lagna and Moon shall be adopted.

Note: Since Jaimini uses 'Manda' for both Janma Lagna and also for Saturn, there are variations in interpretations of this sutra while determining the Longevity. Some scholars consider the rasis occupied by Moon and Saturn for application of the above rule.

Savayava Hora-Lagna is chiefly used in assessing the span of life. The procedure to determine Savayava Hora Lagna has explained earlier in this book.

Method II:

Determine the stronger of 8th Lord from Lagna or 8th Lord from 7th house. From Lagna if that Lord is in Kendra, it is Dheerghayu; if he is Panapara it is Madhyayu; and if he is in Apoklima, it is Alpaayu.

Method III:

Determine the stronger of 8th Lord from Atmakaraka or 8th Lord from 7th house from Atmakaraka. From Ak if that Lord is in Kendra, it is Dheerghayu; if he is Panapara it is Madhyayu; and if he is in Apoklima, it is Alpaayu.

However, if Atmakaraka is placed in 9th house from lagna, then alpayu becomes deergayu or deergayu becomes alpayu. But madhyu remains same. It does not get altered.

Now the assessment of life span shall be made from all the three methods. If two or three methods conform to one type of the life span, then that shall be adopted. In case the three methods indicate three different type of ayurdayas, then the ayurdaya indicated by the strongest of Lagna, Hora-lagna and Atmakaraka shall be adopted.

Each span of life is known as 'Kakshya'. In this context, reduction in kakshya means reduction of ayurdaya by one category - i.e., if the longevity is madhyayu, kakshya reduction

means it becomes alpayu. In the case of a native being categorized as alpayu, there cannot be kakshya reduction. In a similar way, kakshya increase means it becomes dheerghayu. The kakshya increase cannot be applied to a native already classified as dheerghayu. The longevity arrived by the above methods is subjected to the following corrections -

Kakshya reduction: This is also known as '**kakshya bras**'. Reduction of Kakshya can occur under the following conditions.

- When 8th Lord from Lagna or 8th Lord from 7th house joins or becomes Atmakaraka.
- When Atmakaraka or 7th from Atmakaraka is hemmed between malefics or malefics in trikonas.
- When Atmakaraka being a malefic and is debilitated or associated with malefic planets.
- When Lagna and the 7th house are hemmed between malefic or have malefic in Trikona from them.
- When Saturn is involved in determining the longevity - if he is debilitated or in enemy sign or subject to malefic aspect, there is reduction of kakshya. However, if he is in his own house or exalted then there is no reduction in kakshya.

Kakshya increase: This is also known as '**kakshya vridhhi**'. Increase of Kakshya can occur under the following conditions.

- When Jupiter is in Lagna or in 7th house and has no malific association.
- When Jupiter has benefics on either side of him or in a trikona from him.
- When Lagna and the 7th house are hemmed in between benefics.

- When Atmakaraka and 7th from Atmakaraka are hemmed in between benefics.
- When the Benefics are posited present in Lagna or 7th house or in a trikona from them.
- When the Benefics are with Atmakaraka or in the trikonas from him.
- When the Atmakaraka being a benefic planet and is not debilitated.

A number of Ayurdasas have been indicated in Jaimini sutras. Sthira dasa and Nirvana Soola dasa are prominent among them. A brief description of them are given here. While assessing the time of death, planets designated as Brahma, Maheswara and Rudra play an important role.

Brahma: For computing Sthira dasa and for timing of death, Brahma plays an important role. A planet becomes Brahma by having certain criteria.

- If the lord of 8th from Atmakaraka is posited in 3rd from Atmakaraka, then he becomes Brahma.
- Ascertain the stronger of Lagna or 7th house.

Ascertain the the strongest of the lords of 6th, 8th and 12th from the stronger of the above.

If the strongest planet of the above is posited in an odd rasi within visible half (that is from the starting point of Lagna to the 7th house in anti-zodiac direction), then the planet becomes Brahma.

- If Saturn, Rahu or Ketu becomes eligible as Brahma by above rules, then that planet is called nominal Brahma. The real Brahma is the 6th planet from the nominal Brahma, the order of counting being Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

- In case no planet is eligible to become Brahma by **above** rules, then a **planet** in 8th house from Lagna /AK is Brahma.
- If no planet is posited in 8th house, then the lord of 8th house becomes Brahma.
- If more than one planet becomes eligible to become Brahma select the planet having highest longitude.
- Even then, If more than one planet becomes eligible to become Brahma as identified above select the one having Rasi-Bala.
- Brahma plays an important role in sthira dasa and Brahma dasa.

Maheswara:

- Lord of 8th house from Atmakaraka is Maheswara.
- If the above planet is exalted or in his own house, then the stronger of 8th and 12th lords from Atmakaraka becomes Maheswara.
- If Rahu or Ketu join Atmakaraka or in the 8th house from Atmakaraka, then the 6th planet from Sun becomes Maheswara.
- If more than one planet becomes eligible to become Maheswara, then select the stronger one among them.
- Maheswara is death inflicting planet.

Rudra:

- The stronger of 8th and 2nd lord from lagna becomes Rudra.
- The other planet, if aspected by malefic becomes supplementary or nominal Rudra.
- Rudra determines the extent of longevity.

Sthira Dasa: As the name indicates dasa periods are fixed for all the horoscopes, unlike in chara dasa. All the chara rasis, sthira rasis and dwiswabha rasis have fixed periods of 7, 8 and 9 years respectively. The first dasa starts from the rasi, where Brahma is posited and goes in regular zodiac direction.

Niryana Soola dasa: This dasa starts from lagna or 7th house, whichever is stronger. If starting dasa rasi is ODD, then the order of dasa is zodiac direction. On the other hand, If starting dasa rasi is EVEN, then the order of dasa is reverse to zodiac direction. Dasa period is fixed as 9 years for all rasis.

Let us determine the matters discussed in this chapter for the standard horoscope.

		Ju R	Ke
	Indira Gandhi DOB:19-11-1917 TOB:23:03 POB:81 E 52; 25 N 28 Died at 67 yrs.		As Sa
MO			Ma
Ve Ra	Su Me		

Method I:

a.

- Lagna lord Moon is posited in Capricorn rasi - chara rasi.
- Eighth Lord Saturn is posited in Cancer - chara rasi.
Hence, **Deerghayu**

b

- Lagna is Cancer - Chara rasi
- Moon is in Capricorn - Chara rasi

Hence, **Deerghayu**

c.

To find savayava hora lagna-

Lagna is cancer - even rasi; Time of birth is night.

- Duration of night hora - [(difference between Sunset time on 19th and sun rise time on 20th Nov) / 12] =(13 hrs, 17 mins /12)= 1 hr6mins. Or 1.1 hrs.
- Birth time is 23 hrs 03 mins.
- Time elapsed in night hora is (23.05-17.15)=5.9 hours
- Add 12+1 to integer, which becomes 18
- Janma Lagna is Cancer – even rasi.
- The 18th hora from birth rasi in anti-zodiac direction will be Aquarius rasi.
- The savayava hora lagna will be Aquarius Rasi. This is **sthira** rasi.

The rasis of Lagna and savayava hora lagna are Chara and Sthira rasis respectively.

Two combinations indicate **Deerghayu** for the above native in the First method.

Method II:

- 8th Lord from Lagna lord is Saturn.
- 8th Lord from 7th house is Sun.
- Among Saturn and Sun, Saturn is stronger.
- And that Saturn is in Kendra.

Hence, Deerghayu

Method III:

- 8th Lord from Atmakaraka is Saturn.
- 8th Lord from 7th house is Sun.
- Among Saturn and Sun, Saturn is stronger.
- And that Saturn is in Kendra.

Hence, Deerghayu

All the three methods suggest that the native is **Deerghayu**.

Let us examine if the native suffers kakshya hrasva -

- For the above native, AK is Saturn.
- The 8th Lord from Lagna is Saturn.
- Since Saturn is AK, there is Kakshya Hrasva
- Also, the AK is between two malefics - Ke and Ma.

Hence there is reduction in life span(Kakshya hras) and the Native becomes **Madhyayu**.

Smt. Indira Ghandhi died at **her 67th year**.

To determine **Brahma**-

- Between Lagna and 7th house, the stronger is Lagna, since AK is posited in it.
- 6th lord is Jupiter, 8th lord is Saturn and 12th lord is Mercury.
- None of the above three lords are posited in odd rasi in visible half of zodiac.

So the Eighth Lord - Saturn - supposed to be Brahma. Since Saturn is not eligible to become Brahma, the 6th planet from it becomes Brahma. In this case **Mars** is Brahma.

To determine **Maheswara** -

- Lord of eighth house from AK is Saturn.

So **Saturn** is Maheswara for this Native.

To determine **Rudra** -

- Stronger of 8th and 2nd Lord from Lagna is Saturn itself, since it also AK

So **Saturn** becomes Rudra for this native.

Miscellaneous

The Katapayadi Sankhya

The great men of the past have devised an easy method to derivate the numbers through a formula known as "Katapayadi Sankhya". This system has been used even in classical Karnatak Music to indicate the number of the Melakarta of any Raga. This formula is derived from the Sanskrit alphabets grouped as under:

	1	2	3	4	5	6	7	8	9	0
Kadi nava कादि नव	Ka क	Kha ख	Ga ग	Gha घ	Gna ङ	Cha च	Chha छ	Ja ज	Jha झ	Jna ञ
Tadi nava टादि नव	Ta ट	Tta ठ	Da ड	Ddha ढ	Nnah ण	Thai त	Tthaj थ	Dha द	Dhah ध	Na न
Padi pancha पादि पंच	Pa प	Pha फ	Ba ब	Bha भ	Ma म					
Yadhyashta यद्याष्ट	Ya य	Ra र	La ल	Va व	Sha श	Shha ष	Sa स	Ha ह		

The following is the method to determine the house number -
Take the first two alphabets referred to and determine the corresponding numbers.

Reverse the numbers and divide by 12. The remainder corresponds to the house number

Eg. - Let's examine word 'Pita'.

'Pa' is 1; 'tha' is 5; 'Pita' is 15

Reversing the above is 51.

Dividing **by** 12, **remainder** is 3

The house to be referred is 3 from ascendant.

Some more examples are indicated below:

Take the word ' Bhagya'

Bha is 4

Ya is 1

Bhagya is 41 .

Reversing & dividing by 12 - remainder is 2

Word is 'mrutyu'

ma is 5

ya is 1

murtyu is 51

Reversing & dividing by 12 - remainder is 3

Sloka 33 of 1st Adhyaya and 1st pada clearly states that the Katapayadi system of number is applicable to only rasis and not for planets.

Details of Adhyayas:

It is said that Sage Jaimini has given out his thoughts in Eight Adhyayas, of which, only four Adhyayas are available and the others are missing. The topics deliberated in the different Adhyayas are as follows:

1st Adhyaya-

- 1st Chapter - Sangnaprakarana
- 2nd chapter- Karakamsa
- 3rd chapter - Effects of Arudhas
- 4th chapter - Effects of Upa-pada

2nd Adhyaya -

- 1st Chapter - Longevity
- 2nd Chapter - Mrutya Nirnaya
- 3rd Chapter- Dasa systems
- 4th Chapter - Dasa / Antardasa

3rd Adhyaya -

- 1st Chapter - Raja Yoga
- 2nd Chapter - Details of death
- 3rd Chapter -Longevity
- 4th Chapter - Details of birth

4th Adhyaya -

- 1st Chapter - Characteristics of native
(Physical & Mental)
- 2nd Chapter - Details of birth before delivery
- 3rd Chapter - Stree Jataka
- 4th Chapter - Details of birth

Commentaries on Jaimini Sutras:

Many scholars have written Commentaries on the Sutras propounded by Sage Jaimini. Prominent among them are -

- 1. Jaimini Sutra - Commentary - Neelakanta
- 2. Jyotisha Phala Ratnamala - Krishna Mishra
- 3. Jyothishya sara sangraha - Gottumukkala
Raghava Bhattu

- | | |
|--|--------------------------------|
| 4. Jaimini Sutrарtha Prakashika | - Akumalla Narasimha Suri |
| 5. Kalpalatha | - Somanatha s/o Krishna Mishra |
| 6. Jataka Rajeeyam | - Singayarya |
| 7. Gauthama Samihita | - Gouthama |
| 8. Vanchanadeeyam | - Vanchanatha |
| 9. Jaimini Sutram tika sahita | - Venkatesha commentary |
| 10. Jaiminiya Sutra Vritti | - Balakrishnanda Saraswathi |
| 11. Jaimini padyamruthadaahrutham | - Durga Prasad Dwivedi |
| 12. Arudha Ratna Siddhanjanamu | - Siddhanatha |
| 13. Jaimini Sutras - Telugu Commentary | - Lakshmanacharya. |
| 14. Jaimini Sutrарtha Vyahya | - Tamkara Nrusimha Daivagna |
| 15. Jaimini Jatakachandrika | - Author not known |
| 16. Jaimini Subhodini | - Author not known |

There are also some Commentaries by the authors of recent times on Jaimini Sutrams. Prominent among them are -

- | | |
|----------------------------------|---|
| a. B. Suryanarayana Rao | - Jaimini Sutras |
| b. P.S. Sastry | - Jaimini Sutram |
| c. B.V.Raman | - Studies in Jaimini astrology |
| d. Sanjay Rath | - Jaimini Maharshi's
Upadesha Sutras |
| e. Iranganti Rangacharya | - Jaimini Sutramritam |
| f. Madhura Krishna Murthy Sastry | - |

Though he has not exclusively dealt with Jaimini Sutras, 2nd part of his Bruhat Parasara Hora Sastramu has dealt with Jaimini principles and some of them are very exhaustive.

ANNEXURE

a. Reason for having 7 chara karakas:

Parasara and some of the commentators on Jaimini sutras compared Atmakaraka with a king. (BPHS:Karakaadhyaya:9-12). When Atma-karaka is compared to a king, who is capable of giving materialistic gains or physical troubles, then Rahu can be considered for Atmakaraka. In that case there are 8 karakas, with the inclusion of Pitru karaka and order is i) Atmakaraka, ii) Amatya Karaka, iii) Bhatru Karaka, iv) Matru Karaka, v) **PITRU Karaka**, vi) Putra Karaka, vii) Gnati Karaka and vii) DARA Karaka.

Jaimini compared Atmakaraka with the God and said he is capable of giving salvation or attachment to materialistic world. (JS:Adhyaya I:Pada I:Sutra 11). In this case Rahu cannot give salvation.

Neither Parasara nor Jaimini has defined the exaltation or Moolatrikona points for Rahu, even though some of the commentators had given different rasis for exaltation of Rahu and Ketu. There is no uniform thinking on this matter. None of the commentators have mentioned about Moolatrikona house for these planets. As such, Rahu being Atmakaraka cannot fulfil the condition of being in exaltation or Moolatrikona. Even in shadbala, Rahu and Ketu are not considered. When the span of longevity is calculated, one of the parameters to be seen is Lagna lord and 8th lord. For Cancer ascendant, Lagna lord is Moon. For 8th lord, Saturn is being considered by all, but not Rahu.

When we observe the order of seven chara karakas, they follow the names of bhavas from lagna in order. Putra bhava follows Matru bhava. In eight chara karaka scheme, it gets disturbed since Pitru karaka follows Matru karaka, Which (Pitru Sthana) is 9th or 10th Bhava in normal Parasara scheme.

There is one more argument forwarded by the people following 8 chara karakas. Since, Atmakaraka is followed by Amatya karaka, they equal Atmakaraka with a king only. Normally, in this method, while calculating Arudha for Aquarius both Saturn and Rahu are considered. Arudha is counted from the one who ever is strong among these two. Similarly for Scorpio also.

However, majority of the astrologers do not consider Rahu and Ketu at all while plotting Arudhas.

Hence, SEVEN karaktwas are only considered in this book.

b. Rules followed in calculating Arudhas.

Different methods are prevailing in calculation of Arudhas also. Normally, Arudha is placed as many rasis from the lord, as he is away from a Bhava, with an exception for kendras.

Most of the people follow the exceptions mentioned by Parasara saying that the Arudha cannot fall in the same rasi, where its lord is posited or 7th house from there. They place the Arudha in the 10th place from the place it falls. In this method, when the Bhavadhipathi is in the same house or in 7th house from there off, then 10th house from that Bhava becomes Arudha. Similarly, when the Bhavadhipathi is in 4th or 10th house, then 4th house from that Bhava becomes Arudha.

In another method people do not consider this exception. They plot the Arudha, wherever it falls as per the normal rule be it the same house or 7th house.

Yet in another method, this exception is applied only for 7th house and 10th house. When the Bhavadhipathi is in a Bhava, then the same Bhava becomes Arudha for that Bhava. When the Bhavadhipathi is in 4th house, then 4th house itself is Arudha. When the Bhavadhipathi is in 7th house, then 10th house is Arudha. When the Bhavadhipathi is in 10th house, then 7th house is Arudha.

Considering exceptions mentioned by Sage Parasara, the first method is only adopted in this book.

c. Dual Lordship :

Karakas are five types, depending upon the situation. While considering the strength between Saturn and Rahu or Mars and Ketu, some consider the planet among the two, who is associated with Atmakaraka to be strong.

If Saturn or Mars happens to be Atmakaraka they are considered first, otherwise the association or aspect of the lord of the sign(not Atmakaraka), in which it is placed or the association or aspect of Jupiter or Mercury is considered for determining the strength of the planet among the two.

d. Karakamsa-Rasi: There is a considerable debate on this subject. The sign in which the Atmakaraka posited in Navamsa is normally referred as Karakamasa. However, the word Swamsa has been interpreted differently. Some take it as lagna of Navamsa kundali. Some refer it as the position occupied by Atmakaraka in Navamsa Kundali.

e. Dasa Varshas: There are major differences while computing the years for a rasi. The rule says one year for each rasi from rasi to rasi lord. Normal practice is to count from rasi considering it as zero till the sign where lord of rasi is posited. If Mars is in Gemini, it is counted as 2 years for Aries sign. That is Aries to Taurus one year and from Taurus to Gemini the 2nd year. However, some count it as 3 years considering Aries as one, Taurus is two and Gemini as the 3rd year (This has been found even among the earlier commentators also). In this system, there will be 12 years twice (firsttime when the planet is in first house, being swakshetra and second time when the planet is in 12th house), where as there will be no one year term at all.

Another major difference is adding one year for exaltation and subtracting one year for debilitation. Some do not apply it at all.

In this book adding of one year for exaltation and subtracting of one year for debilitation is followed except in two conditions.

1. When Mercury is in Virgo, 12 years are taken. No addition of one year for **exaltation**.
2. When Jupiter is in Capricorn, 1 year is taken. No subtraction of one year for debilitation.

EPILOGUE

I am an ardent student of Jaimini. When I started teaching Jaimini in Bharathiya Vidya Bhavan at Bangalore, I had a problem - where to start. All the books available in the market are translations of Jaimini sutras. The order of chapters and quarters (adhyayas and Padas) are not systematically arranged in Jaimini Sutras. The chapters dealing with Jaimini system in Parasara Hora Sastra are arranged in a more systematic way than Jaimini Sutras

To certain extent Sri B.V. Raman's book 'Studies in Jaimini' had helped me. Study of various available works of Jaimini system made me to think and I realised that there is a necessity for a book on the subject for beginners. It resulted in an urge for writing a book. This work which is in a lucid form for beginners and for their easy understanding, is based on the principles laid down by Sage Parasara.

I am only a student of astrology. I request the readers to pardon me for mistakes, if any, committed inadvertently.

When I started working on the book, again I had a problem regarding each topic, because of different schools of thought. Be it 7 Chara Karakas or 8 Chara Karakas, Arudhas or for that matter each and every topic on the subject. It is because of the complicity of sutras. Each word has got different meanings and each translator had taken the meaning what he felt was most appropriate. Few points are given to understand it better.

Chara karakas
Arudhas
Dual Lordship
Karakamsa-Rasi
Dasa Varshas

and many more.

The different schools of thought, is not only now, they were existing even among earlier commentators of about 300 - 600 years ago.

There is an urgent need NOW that all the scholars and others who have worked seriously on this subject come together and evolve a common mode to the extent possible.